

COMPENDIUM
AND
PATHETICALL
RETRACTATION
FOR
Book-Making.

Very usefull for these Distracted Times

By *Edward Browne*, sometime servant to Sir *James Gambrell*
Knight, and Alderman of London.

Ecclef. 9. 10.

*Whosoever thy hand shall find to do, do it with all thy might: for there
is no work, nor device, nor knowledge, nor wisdom in the grave,
whither thou goest.*



London, Printed in the Year, MDCCLIII.

COMPTON

AND

PHYSICAL

REPRODUCTION

FOR

Book-Making.

By the Author for the Distressed Times.

By Edwin and Francis Compton, formerly to Sir James Compton,
Knight, and Alderman of London.

Model of 10.
It is not for the hand to do as it is not for the eye to see
is no work nor science, nor knowledge, nor wisdom in the eye
without the eye.

101.5011

101.5011

London, Printed in the Year, MDCXIII.

A Compendious and Patheticall Retraction on for Booke-making.



Alonso saith, *There is no new thing under the Sun*, for the thing which hath been, is that which shall be, and the thing which is done, is that which shall be done, *Eccles. 1. 9*: Yet the Apostle Saint Paul saith, *That all things are become new*, *2 Cor. 5. 17*. Which contradiction, between the wisest of men, and divines Apostle, next S. Iohn, according to my understanding, may be thus reconciled: To earthly minded men there is no new thing in this terrestriall Globe, except God work a miracle, and create a new heaven and a new earth, which the heavenly minded man looks after, *2 Pet. 3. 15*. Whence it is, that God saith by the Prophet, *Ezechiel 3. 15*. *That he will make them a new heart, and a new spirit, yea, a new creature*: according to the meaning of that in the *2 Cor. 5. 17*. Therefore our Saviour saith, That such a man will bring out of his treasure things new and old. In consideration whereof, I having little learning, but what I have gathered from moderne and ancient Writers, have been bold to turn many of their divine Doctrine, and historica Narrations, into a new mould, and made thereof *An Annuall world*. And not content therewith, I made a new heaven, and placed therein the Sun, Moon, and a Star, of such resurgent lustre, that it darkened the eyes of many earthly minded men. Whereupon, there arose such a cloudy mist out of my seeming grosse ignorance, that those heavenly illuminations were wrapt up in a cloud of selfe-conceit. The meaning whereof, is more plainly thus: I having in my private devotions conversed with many rare mens workes, framed a Booke of brieve Meditations upon all the Holy dayes in the yeare, according to our Church Liturgie, which I intuled, *An Annuall world*, or the world in the yeare; and therein shewed, how those dayes may fitly have a correspondence with the seven Planets, fixed Stars and Elements, fit for

private devotion. Which work I compared to the *Sun*, for as *Sol illuminat Mundos*, so those Festivities enlighten and stirre up the devotion of all the zealous godly men. Whereto, I annexed briefe Poeticall Meditations upon the Day in generall, and all the Dayes in the Week; which Booke, I compared to the *Moon*, for I do humbly acknowledge, some expressions therein are borrowed from the radiant *Sun* of divine *Du Bartas* his Weekly Dayes. But before these I had fixed a *Star* (intituled, *Liber Amoris*) in a seeming *bright* firmament of favour, which was transformed into a *Meteor* of discontent; whereupon, arose flashes of lightening, with terrible thunder, from the countenance, gesture, and tongues of some maliciously instigated, and others malignantly affected to my honest endeavours. Wherefore, seeing the best of men, such as the Prophet *David*, a man after Gods owne heart, doth acknowledge; That *sometime he spake unadvisedly with his lips*. And *Austine*, *Origen*, and other learned men, have made large Volumes of Retractions, which formerly they had spoke or writ; I that have little learning, and no way qualified with such spirituall gifts as those men were, may not think it any disparagement to make recantation of what I have done publicly amisse. And therefore, first, I confesse it was not wisely done in me, to seeke the favour and good will of a young Damsell to be my wife, by making good Books. But for that folly, I have lost two or three hundred pounds, besides other worldly goods, which otherwise I might have had by the favour of great personages. Yet as I was foolish in that, so I know I did not amisse to shew my honest intentions, and industrious endeavours in the good or well spending of spare time. Secondly, the matter of my Books consist in Divinity, Morality, and Fancie. For my Divinity, though it is not so exquisitely performed, as by a learned quill, it might have beene, yet it shews the devotion of my soule; which was disesteemed by some maliciously affected to my honest endeavours, and such malignant parties at this time do abundantly multiply, and oppose themselves against all good order in Church and Commonwealth. Secondly, for the Morality in my *Meteor*, I do acknowledge it seems to be too satyrically ridged in the applicatory part therof privately exhibited, but if you would be pleased to consider the occasion as well as the thing, you shall not finde it altogether so fault-worthy. In publishing the Abstract of all Sir *James* his Legacies, I do acknowledge that

that I have given my Lady and the Executours just cause to be offended, especially my Lady, who forewarned me to do the same. And because, that it may come to the hands of some who know them not, and therefore may imagine, that there was some great strife betweene my late judicious Master and his vertuous Lady, because he therein hath bequeathed her little more then what was agreed upon at the time of their Matrimoniall Contract: which some say is a great disgrace to them both. But I would intreat them to be pleased to consider, That though therein my Master seemed to be overjust, yet with the plentiful overplus of his estate, he hath shewed himself to be so truly charitable, that what is defective in the one, may be supplied in the other. And therefore, in the opinion of all godly, judicious, learned men, such a famous Testament ought not to be smothered in oblivion, to stirre up all rich mens hearts to make this their president for them to follow, according to my *Paterne of Justice, and Mercy, and Apologie*: for his charitable Legacies, though I doubt not of the performance thereof by the worshipfull Executours, yet I feare they may be overfwayed by others, that seek to expulse me out of the service where I have been employed in the most troublesome businesse above the space of a yeare, and in a close manner disgrace me for revealing the secrets of the Executours, whose actions ought to be so even and equall without partiallity, that they may endure the triall of the most nicest and sharpest Satyricall quill. And therefore, I think my late honoured Master knew well what he did, when he left no Overseer but God, and consciences of the Executours, in the disposall of those Legacies; for he knew my spirit was such, that, if I was so bold with him, on whom my livelihood and welfare in this world did depend, and whose goodness towards me then, I had as little cause to suspect; as I have of my Ladies now, having tasted thereof in such a measure, as my printed labours and manuscripts declare, I would not feare his Executours, though never so potent. Then why should I feare the greatest Lord in the Land or most Potent hypocrite in this City which shall finde fault with any of my fantastickall or rather satyricall labours; for I have in that manner named none but such as will apply it to themselves.

But if some will be maliciously quarrelsome, and take it to themselves: Let them understand that I feare none of them; for I shall then prove them to be much more hypocriticall, then my late judicious

honoured Master was like *Laban* or *Nabal*, and so far from *Scandalum magnatum*, that it shall appear *verbum veritatis*, for if they seek utterly to abolish the Book of Common Prayer and then to erect an Aristocraticall or Democraticall Jurisdiction in this Kingdom which hath been so long governed under many Royall Monarchs, or at least shall finde fault with my industrious labour in my making of Bookes which was onely to clear my selfe of what I had writ in my Meteor, I protest and affirme that they are a company of hypocrits that do such acts: and therefore I thought good to marke them which so cause divisions in Church and State, according as is related in his Majesties Declarations and other mens writings, for many of them are such as the Apostle speaks of: *2. Timothy 3. 6. Who creep into houses and lead captive silly women laden with sin led away with divers lusts ever learning and never able to come to the knowledge of the truth.* And truly I fear it is this kinde of people that endeavour now as they did when my Master was living, to seek my utter ruine, meerly for doing good as well to themselves as others, if they were not maliciously minded: for these my works of Christian fortitude, Piety and devotion in my *Annall World and Sacred Poeme*, *In my Paterns of Justice and Mercy*, with my *Star and Meteor*, and in my *Disaster*, *Paradox and Vindication* for Book making, is approved and commended by two that are Knight Barons, nine Knights and Aldermen of London, fifteen that are Aldermen, and others judicious and able Citizens of London, and eight or nine that are learned Divines Schollers and writers of Bookes in print, as by two Certificates under their hands may appear, which in justice and charity they would not deny: Yet I do beleve if they had known I would have put them in print they would have refused their subscription, because these dangerous times they would not be seen to animate or incourage my angry and satyricall quill: And for my Reverend Patrone he was so far from advising me, that he did utterly dislike and diswade me from it as by his letter may appear; for since I have made my Disaster, I have not seen him, which grieves me to the very heart, that such men as he should be kept in obscurity, and not suffered to preach and write the word of God as in former times. For my Lady and other my friends have been so far for incouraging me, that they have threatned me to put me out of their service, and tell me in the words of *Samuel*, that obedience is better then sacrifice, & to hearken them the fat of Rams: for who hath required these things

among hands: *And shew a special thankfull of the wisdom and prosper*
 with other such like exhortations which I did very well consider: But
 yet being continually upbraided for my words with my conference tel-
 ling me as well done, & herein is no wrong to any but such gall'd harts
 as found themselves prick'd to the quick, I was not heartfull to answer
 them in verbal expressions but in print for which I was wronged: And
 sure I think I am wisely called thereunto, and therefore it is better to
 obey God then man, whose breath is in his nostrils, and in time of dan-
 ger or necessity like a broken reed, will rather grieve then help the spi-
 rit of the afflicted, as experience of this time makes too manifestly ap-
 pear. For if God hath put a seasonable word into my heart that times at
 his glory and good of other: shall I not write it if God hath stirred up
 my spirit as he did the Prophet *Daniel* in the 45. and 46. verses of *Sa-
 laurus* Story, shall I feare to say that I am clear of, or from all the inno-
 cent blood that hath been shed in this unnaturall Civil War? No I will
 not: for with *Balaam* the word that the Lord hath put into my heart that
 will I write though I might gaine a house full of Gold, nay all *Sir Iam*
his Legacies, I will not leave till I have vanquished all my malicious
 adversaries: And therefore to the end that with me to defend I speak in the
 words of our Saviour, *Get thee behind me Satan, for thou knowest of the
 things of men and not of God.* And to my friends I speak in the words of
Saint Paul, *what mean you so much to break my heart; for I am ready now
 to be bound only but also to die at Ierusalem for the name of the Lord Jesus.*
 And therefore I entreate them onely to pray that God would send me a
 quiet minde, for if they be righteous I am sure their prayer will prevail
 with God. And in time I shall have good successe. And I could wish
 all England especially London would take my satyricall labours as a
 warning peece discharged from a good conscience but not from the
 Cannon oath, &c. nor ordinances Illegall, &c. For though they may
 seem to be fancies, dreams or Chymera's of my own brain, yet they may
 prove as fatal to some as *Pharaohs* Bakers did, and to others successfull
 as his Butlers. For I would that all people in the land did seriously con-
 sider, not onely mine, but the resolved conscience of all true god-
 ly learned men such as *Saint Paul*, *Rom. 13. 1. That it is utterly un-
 lawfull, nay damnable to resist, much more oppose the higher powers, who are as
 Saint Peter describes them, First the King and those that are sent by him, and
 not those that set up themselves against him;* Then there would not be such
 warlike

...and bloody massacres against Parliamentary proceedings, free speaking, as now there is on both sides; for now an honest man may not speak, much lesse write his minde freely according to the word of God, and the Protestation which I have taken, unanswerable by argument, as I praise God my works are, but he shal be counted a Malignant, and threatned to be plundered, pillaged or imprisoned, as by wofull experience it is too manifest. But I with Saint Paul having fought with beasts after the manner of men and overcome all my malicious adversaries: As barking of Dogs, grumbling of Cats, hissing of Serpents, and with David freed my self from the paw of the angry Lion, & ravenous Bear, do not fear nor care for the crafty flights of the Fox, the malicious subtilty of the Wolf or tyrannicall jurisdiction of any cruell Tiger; but hope in time to overcome even great Goliath himselfe. And if I come into trouble for this my fancy, I am confident that the Lord in good time, will deliver me, according to that of the Psalmist, *Though many are the troubles of the righteous; the Lord will deliver him out of them all; he keepeth all his bones so that not one of them is broken, evil shall slay the wicked, and they that hate the Righteous shall be desolate: But the Lord redeemeth the soule of his servant, and none that trust in him shall perishe, Psal. 43. 19. 20.* And therefore conclude with this heavenly Soliloquium of the prophet David, whose actions of conquest I desire to imitate, *1 Sam. 17. 37. Why are thou cast down, O my soule, and why art thou disquieted within me, hope thou in God, for I will yet praise him: who is the health of my countenance and my God, Psal. 42. ult. The Lord grant us right understanding in all things.*

FINIS.

